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The Statesmanship of Wordsworth. By A. V. DICEY. (Oxford: The Clarendon Press. 1917. Pp. 134.)

England is fighting against German imperialism for the same reasons that she fought against French imperialism under Napoleon a hundred years ago. She may derive strength of purpose and confidence from the remembrance of the motives which urged her on and sustained her determination in former times. This was the originating idea of Professor Dicey's book. Wordsworth deserves to be known, not only as a poet, but as a thinker, and especially in that sphere of intellectual activity, so closely connected with the leading motive of his poetry, namely, the application of moral principles to the political and social laws which regulate the relations of citizens within the state, and to the international laws which ought to regulate the relations of nations in the world.

The first part of Professor Dicey's book deals with the influence of the French Revolution on the mind of the poet. Here the material is well known and Professor Dicey is content with stating again, with occasional illuminating remarks, what the historians of literature may consider as trite, but what has not yet reached the general public. On this subject one regrets that Professor Dicey quotes only Harper's recent biography of Wordsworth and does not mention Légouis's *Jeunesse de Wordsworth*, or Cestre's *La Révolution française et les poètes anglais*.

The second and more original part of the book treats of the "doctrine of nationality" as anticipated by Wordsworth in the *Sonnets Dedicated to Liberty* and in his prose work, *The Convention of Cintra*. It is here that one may truly speak of the "statesmanship" of the poet. Through the exercise of his moral and patriotic intuition, Wordsworth understood that one of the most valuable lessons of the French Revolution ought to be the principle of the independence of nations as moral and political units—a principle claimed by the French in 1792 and then violated by them under Napoleon. The vindication of this principle, without which there could be no lasting freedom for any country in Europe, was worth the most strenuous exertions and the most costly sacrifices on the part of England. England then led the crusade for civilization and for the future progress of the world. To-day she has the same reason to fight to the uttermost against German imperialism. Wordsworth deserves to be one of her guides. While setting forth the poet's prophetic insight into a great truth of interna-

tional law, Professor Dicey brings in his own penetrating judgments, and here his eminence as a historian and a jurist is masterfully exemplified. He solves definitely, in favor of Wordsworth's liberalism, the controverted problem concerning the poet's political opinions in the the latter part of his life.

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Political Ideals. By BERTRAND RUSSELL. (New York: The Century Company. 1917. Pp. 172.)

This little volume contains five brief essays embodying the author's views as to the essential wrongs of our present political and economic system and as to the ideals which should determine the gradual processes of reconstruction. His initial principle is, as in his *Why Men Fight*, the discrimination between the two sorts of goods and the two corresponding impulses: (1) goods in regard to which individual possession is possible and where what one man acquires is obtained usually at the expense of some other man—in general material possessions; and (2) goods which all can share alike, and where acquisition and attainment by one person extend rather than diminish the possibility of attainment and enjoyment of such goods by others—in general mental and spiritual goods. With respect to the two corresponding impulses—the possessive and the creative, respectively—social progress involves disparagement of the former and cultivation of the latter.

Generally speaking, in matters concerning the economic and possessive life, more control over the individual is necessary than at present is imposed; here unrestricted liberty involves anarchy or injustice. In relation to mental interests state action should aim only at the prevention of private tyranny and the liberation of creative impulses. The evils of the present economic and political order are: first, that under it too much attention is given to the immediate fostering of total production; second, that the capitalistic system places the worker under the control of an economic organization in the management of which he has no voice; and, thirdly, that too little attention is given to affording such men free play for their creative impulses by liberating them from the material cares in which they are engrossed under the capitalistic system.

The remedy is to be sought, not by destroying large economic organizations, but by rendering their control democratic. And this end